Advertiſement.

THE *Dublin* Letter, be
ing a Reply to the Po
piſh Doctrine of Tranſub
ſtantiation; ſhewing, tha
that it is not agreeable to th
Opinion of the Primitiv
Fathers. *Price* 2 *d.*

The Jeſuits Policy to ſup
preſs Monarchy; Provin
out of their own Writing
that the Proteſtant Religio
is a ſure Foundation an
Principle of a true Chriſt
an. By a Perſon of Honou
Both ſold by *W. Whitwoo*
at the Golden Dragon
Weſt-Smith-field.

34

CATHOLICK RELIGION

Asserted by St. *Paul*, and Maintained in the

CHURCH of *ENGLAND*;

In Opposition to the

ERRORS

IN THE

Church of Rome.

By *William* Sheridan Lord Bishop of *Kilmore* and *Ardagh*.

Dublin, Printed for *William Norman*, and sold in *London* by *W. Whitwood*, at the Golden Dragon in *West-Smith-field*. 1687.

Price Two Pence.

B^p Kilmore's Sermon on. 24 Acts 14.5.6 - 1687.

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PREFACE TO THE READER.

SInce the Preaching of the enſuing Sermon, I find that both it, and the Author have undergone various Cenſures: ſome object Unſeaſonableneſs againſt it, and others Diſloyalty; and for this Reaſon, being not willing to lye under that Imputation; and being conſcious to my ſelf, that I never entertain'd ſo much as a Diſloyal

thought, I am resolved the Sermon shall shift for it self; but I am a little more concern'd to satisfie the World, as to its seasonableness; because even some of my Friends seem unsatisfied. What needed you, *say they*, meddle with such a Subject? why at this time? Could you not let things run quietly? and be content to Preach (if you must be Preaching) the Principles and Motives of and to a good Life, without medling with Controversies and Disputes?

I must confess, if those Principles against which I preached, had no Influence on Mens Lives, or were not pernicious

to

to their Souls, I ſhould be of their Opinion; but being convinced of both, this alone is ſufficient for juſtifying what I have done. But I am reſolved to be ingenious with the World, and diſcover the true Motives that put me on this Subject. I found that one of the Clergy of Dublin, *though a very Loyal Perſon, for his Imprudent medling with the State, had been juſtly ſuſpended by his Dioceſan; and that the People (who ſeldom know or conſider the true cauſes of things) thought this Puniſhment was impoſed on him for arguing for our Religion; the tender Sence they have for that, put them into*

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mighty Fears and Deſpondencies, and made them reflect upon the Clergy; as if they muſt either decline the Defence of the Truth, which they value above their Lives, or be ſilenc'd: I eaſily ſaw what ill effects ſuch Surmiſes might produce: and although ſeveral private Clergy-men ſaid enough to ſatisfie the People of the falſeneſs of the Concluſion they drew from that accident; yet ſeeing them ſtill diſſatisfied, I conſider'd, to remove their Jealouſies, was a work proper for one of an higher Degree in the Church; and being invited to Preach at St. Warbroughs, where there is generally a very full Auditory,

Preface to the Reader.

I was glad of the opportunity of discharging my Duty, and satisfying the People, and convincing many Roman Catholicks, *who were then present to spy out our* Liberty, *that we had, and would take the same Liberty as ever to defend our own Religion, and to shew the Falshood of theirs; and I have some reason to believe, that what I then delivered had a good effect on their Minds, both as to the Government, and the Clergy.*

But I must farther tell these Gentlemen, That whatever Policy may seem to be in being silent at this time; it is too mean, and has too much of the World in it ever to be expected

from a Clergy-man, especially it cannot from a Bishop, whose very Consecration obliges him to Preach and drive away all Erroneous and False Doctrine, contrary to Gods Word, and both privately and openly to call upon, and incourage others to the same: *Such we believe the Doctrines of the present Church of* Rome *to be; and while we do so, it is not to be expected that any Worldly consideration should prevail with us to be Silent; our Vows oblige us to the contrary; and the Charity which we owe to the Souls of Men, is a farther tye upon us, to warn them of the danger they bring on themselves by list-*

liſtning to ſuch Doctrines, or perſevering in them, though they have embrac'd them.

We are perſwaded our ſilence in this caſe would prejudice our own Poeple againſt Us, and the Truth, and flatter our Adverſaries with hopes of our going over to them, and ſo confirm them in their pernicious Errors: Let who ſo will hold ſuch Errors, Truth is Truth, and muſt be defended: And if the Romaniſts *will but do as they would be done by, they cannot take this ill at our hands; eſpecially, while we have not only the Law on our ſides, but alſo the Word of that King (who is famous for having never broken it) to defend our*

Religi-

Religion; and if they be angry for this, we cannot help it, Truth is dearer to us than their Favour.

We look on the Supremacy of the Pope, and his unjuſt Uſurpation over Kings, and his fellow Biſhops, as the fundamental Article of Popery: and it is required by the ſecond Cannon of the Church of Ireland, *of every Preacher*, to the utmoſt of his Wit, Knowledge, and Learning, to Preach againſt it four times a Year: *And the twelfth Cannon farther requires, That the Miniſters in all their Preachings*, &c. ſhall teach the People to place their whole truſt and confidence in

in God and not in Creatures, neither in the Habit or Scapular of any Friar, or in Hallowed Beads, Medals, Relicks, or such like Trumperies. *And while these Cannons stand in force, we will, we must do our Duty according to them; and the Government would have just reason to take notice of us if we should omit it: And till I see better reasons then I have yet heard, I must think my Sermon a very seasonable intimation of our Resolution of being true and steady to our Laws, Oaths and Duties, and that it will be impossible to withdraw us from those*

Prin-

Principles of Religion which we profeſs, and upon ſtrict and diligent Examination know, not only to be true, but neceſſary alſo, even in ſuch a degree as to concern the Salvation of Mankind.

And let the Romaniſts *take it as they pleaſe, they muſt expect a great many ſuch, and blame themſelves that this does now appear in Print; Becauſe the falſe Repreſentation they made of what was then ſaid, hath made this Publication of it neceſſary; and theſe two following Letters written to me on that occaſion hath convinced me of that neceſſity.*

My

My very good Lord,

YOur Lordſhips late Sermon, Preach'd at St. *Warbroughs* Church in *Dublin*, has given me an occaſion of repreſenting the ſeveral Cenſures upon it to your Lordſhip, and withal, of freely communicating my thoughts to you concerning it. The Gentlemen, who would paſs for the only Catholicks in the world, cenſure it as diſloyal, and tending to Sedition; the Phanaticks are offended becauſe you boldly tell them the Truth, and lay the blame of our preſent misfortunes (where it is juſtly chargeable) at their doors; and

and there is a third ſort of men, whom I may call the Politicians of the Age, that do not condemn, but only cenſure ſome things in it as unſeaſonable, and not fit to be ſpoken in theſe times.

It was my misfortune not to be preſent at the delivery of it; but however, upon the Experience of above thirty years acquaintance with your Lordſhip, I can vouch as much for your Loyalty as my own, and do really in my Conſcience acquit you from any deſign of Influencing the People; and when I reflect upon the ſaying of St. *Paul*, Gal. 1. 10. *If I pleaſe Men, I ſhould not*

be

be the Servant of Christ; I am well assured, you discharged a good Conscience towards God; because you have been so little sollicitous to study the Satisfaction of the World.

However, because so many various Censures are past upon it already, and neither you nor I can foresee what misconstructions may be made of it for the Future; and because some things are reported of it, which I hear, were not delivered to your prejudice; I think you cannot do your self, nor your Sermon greater justice than to expose it to the publick view of the World, and let

it

it plead its cauſe againſt all Gainſayers: By this you will have an opportunity of vindicating your Loyalty againſt the Exceptions of the pretended Catholicks, your Prudence againſt the temporizing Politicians; and your Doctrine againſt all that are reſolv'd to write againſt it: And I am confident, let them begin when they will, if you need Succours, the cauſe will not want thoſe that ſhall aſſiſt. I am

Your Lordſhips

moſt Affectionate

Humble Servant

A. Midenſis.

This

This was followed by this second Letter.

My Lord,

I Had the Happineſs to hear your laſt Sermon at St. *Warbroughs*, and find by my converſing amongſt the People, that it gave general Satisfaction, and has done really a great deal of good. They imagine that your Lordſhip by your Station and Correſpondence underſtands much of Affairs; and they generally conclude by your behaviour in that Sermon, That we are very ſecure in the King's Royal Word. You would hardly imagine how

how far this hath quieted ſome ſuſpitious Minds; and if your Lordſhip would let your ſelf be prevailed with to make it publick, I am confident it would contribute yet more to ſecure the Loyalty, and quiet the Fears of the People: and though this may ſeem unneceſſary to your Lordſhip, it being impoſſible any one of our Communion ſhould be Diſloyal, without renouncing his Religion; yet give me leave to inform your Lordſhip, that there neither doth, nor will want thoſe, that have nothing to ſay to it, as it is, will not fail

to

to misrepresent it: To prevent therefore them, if not to satisfie your Friends, I hope you will be perswaded to comply with the request of,

My Lord,

Your Lordships most

humble and dutiful

Servant,

W. King.

From

From these two Letters the Readers may see the sence of both Adversaries and Friends, and what effect it had on them, and especially the People; and by publishing of it, I hope at least, to get this advantage, that our Adversaries will be afraid to misrepresent future Discourses of this kind, when they see we have so ready and short a way to expose their Lies: And let them rest satisfied, that notwithstanding their causless heights, and the confident brags of some of them, That our Religion shall soon be suppres's'd, and the wheedles of others of them, by which they think to prevail with us, if not to come over to theirs,

yet

yet to ſpeak nothing in Confutation of it; we both dare, and will juſtifie our Selves and our Religion againſt all the little petty Arts of Defamation or Calumny they can uſe againſt us; and that we believe the chiefeſt of their ſtrength conſiſts in theſe.

I have onely this one thing more to add, That this Sermon is Printed as it was Preached, without any alteration; and that it is own'd as the true ſence and real expreſſion of the Thoughts and Heart of the Preacher.

St. PAUL's

(1)

St. PAULS CONFESSION OF FAITH.

Acts 24. 14, 15, 16.

But this I Confess unto Thee, that after the way which they call Heresie, so Worship I the God of my Fathers, believing all things which are Written in the Law and the Prophets; and have hope towards God, which they themselves also allow, that there shall be a Resurrection of the Dead, both of the Just and Unjust. And herein do I Exercise my self, to have a Conscience void of Offence towards God and towards Man.

TWO things are required in a Preacher, to be able to Exhort with wholesome Doctrine, and to confute Gain-sayers; the one requires Rhetorick,

the other Logick. We cannot have a better Precedent for this than St. *Paul*; whom for his admirable Elocution the Infidels took for *Mercury*, their God of Eloquence, come down from Heaven; *Acts* 14. and for the profoundness of his matter, he is stiled a *chosen Vessel*, to contain the Mysteries of Gods Kingdom. For proof of this, I will only instance to you from the 33*d* of the 8*th* of the *Romans*, to the end of that Chapter, where * St. *Austin* and † *Erasmus* say, that never *Tully* nor *Demosthenes* could speak any thing like him; there being nothing mean or low in the whole; for if we respect the Persons, here we have God Christ at the right hand of the Father, Principalities and Powers; if we respect the things, here we have Life, heigth, depth, things present and things to come: and if we respect the Rhetorical Ornaments what Interrogations, what Gradations

* *Doctr. Christian.*

† *Annot. in N. Test.*

ons, what Antitheſes, what Contraries, and what Repetitions? ſo that this might juſtly make up the third part of St: *Auſtins* wiſh, that he had ſeen Chriſt in the Fleſh, *Rome* flouriſhing, and St. *Paul* Preaching. But I need no further Arguments, this very conflict with *Tertullus* is a ſufficient demonſtration; whereof my Text is a part: for having clear'd himſelf from that moſt odious crime of Sedition, and evidently proved that the Orators Accuſation was not only improbable, but impoſſible: he now deſcends to the other branch of his Calumny concerning his Religion; that as he was no turbulent Fellow, nor raiſer of Sedition in the Common-wealth; ſo he was no ſetter forth, nor maintainer of Heretical Doctrines, or Novelties in the Church.

In the words we have theſe two parts.

1. His Conceſſion, in theſe words, [*but this I confeſs.*]

2. His Confeſſion, in theſe words,

[*after the way which they call Hereſie*, &c.]

And in his Confeſſion we have theſe particulars;

1. The Act, *I worſhip.*

2. The Object, *The God of my Fathers.*

3. The Manner, *after that way which they call Hereſie.*

4. The Rule of it, *believing all things that are written in the Law and the Prophets.*

5. The Principal ground of it, *and have hope towards God, that there ſhall be a Reſurrection of the Dead.*

6. And laſtly, the Effect of it, *and herein do I exerciſe my ſelf, to have alway a Conſcience void of Offence toward God, and toward Man.*

So that if you would have a clear and perfect definition of St. *Pauls* Religion, it is briefly this; *A Worſhipping of one true God by Jeſus Chriſt according to the Scriptures, with a ſtedfaſt endeavour to keep the Purity of the Conſcience unſpotted, in hopes of*

the

the future Resurrection of the Dead.
But to proceed.

1. Of his Confession, *but I confess.*

From which Ingenious Confession of his Faith before an Heathen we may learn our own Duty; *Whosoever will confess me before Men, him will I confess before my Father which is in Heaven*; Matt. 10. 32. and *with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation*, Rom. 10. 10. *Isaiah* Prophesied of the Times of the Gospel, *Ch.* 44. 5. *that one should say, I am the Lords, and another should be called by the name of* Jacob; *and another should subscribe with his hand, and name himself by the name of* Israel: and 'tis required, that not only *every Knee should bow, but also that every Tongue should confess that Jesus Christ is Lord, to the Glory of the Father. Philippians* 2. 10. The want of the means of this publick Confession made the Jews lament when they sat by the *Rivers of Babylon*, *Psal.* 137. and made *Jeremy* cry

out, that *the ways of* Zion did *Lament, becauſe no man cometh to the publick Aſſemblies, Lament.* 1. 4. And the Thief on the Croſs, for confeſſing Chriſt, was that day with him in Paradice; for the inward frame of the Heart is diſcovered by outward Devotion; and he that does not confeſs his Religion when he is put to it, either has none at all, or does not much care for it. God ſays not, I have reſerved 7000 that have not believed in *Baal*, but whoſe Knees have not bowed to *Baal*; which ſhews, that he expects a publick owning of him, as well as a ſecret believing in him; and the Devil himſelf did not tempt Chriſt to believe in him, but to fall down and Worſhip him; and the three Children choſe to be burned, rather than give Adoration to *Nebuchadnezzars* Golden Image.

I know *Naamans* example [*when I bow my ſelf before the Idol* Rimmon] 2 *King.* 5. is much objected againſt what I have ſaid; but for anſwer to this,

this, consider first, that *Naaman* was then but a Novice in Religion, and had not yet learned to deny himself for God. 2. *Naaman* speaks not of any Religious Worship to be performed to *Rimmon*; but of a civil Office to be done to his Prince. 3. Because *Naaman* knew that this Action could not but be scandalous to others, and polluted with the circumstance of time and place, he confessed it was a sin, and desires Gods mercy. Lastly, we do not find that *Naaman* ever did it, but only feeling or fearing his own Infirmity, he desires the Prophets Prayers, either that he might not fall, or if he did, that God would forgive him; to which the Prophet assents, and that only in such a form of speech, as is an usual valediction, as, Go in Peace, or Gods Peace be with you.

There are two main impediments of this publick Confession of Christ, Shame and Fear. They that are ashamed, are such as love the Praise of Men more than the Praise

of God. When *Ulisses* taught young *Neoptolomy* the Art of Lying, the Youth being of an ingenuous nature, ask't him, how it was possible to tell a Lye without blushing; he answered him, that a man ought never to be ashamed of any thing, whereby profit may be had. And if we seriously consider it, 'tis strange that any Christian should be ashamed of his Profession, which brings him so great gain, as an eternal weight of Glory. We have a common Proverb, that he that is ashamed of his Trade, shall never thrive by it; and 'tis altogether as true, that he shall never save his Soul by Religion, who is ashamed to profess it. 'Tis confess'd, the time was, when *Nicodemus* came by night to Jesus; and when *Joseph* of *Arimathea* was a secret Disciple; but it was when they were punies in Christianity: but when Religion was firmly rooted in them, they joyned openly in the honourable Interment of our Saviour; and thus

Sr.

St. *Paul* confeſt he was not *aſhamed of the Goſpel of Chriſt*, Rom. 1. 16.

The ſecond impediment is Fear; This cauſed *Moſes* to ſtagger at the Commands of God; this made *Eliſha* fly from the Womaniſh threats of *Jezabel*, and St. *Peter* deny his Maſter. Fear is ſo bad a Counſellor in the Service of God, that *Gideon*, when he was ready to joyn battel with the Enemy, *Judg.* 7. 3. proclaimed, that whoſoever was fearful ſhould depart; and ſo timorous Chriſtians are not fit to Fight the Lords Battels: therefore 'tis ſaid, *Rev.* 21. *the Fearful, and the Unbelievers, and the Abominable, ſhall have their Portion in the Lake that burns with Fire and Brimſtone.*

I never heard nor Read of a more reſolute Band of Souldiers, than thoſe Seditious followers of *Cataline*, their Souls flitted from their Bodies before they moved from their Stations; *Saluſt. Bello Catalini.*

tions; and the place they Fought on when alive, they covered with their Bodies when Dead: and the Hiſtorian tells you, the reaſon was, becauſe they carried their * Riches, their Glory, their Life, their Liberty, their Country, and all their hopes in their right hand. Change but the Perſons and the Story is ours; for in our Chriſtian Warfare we bear a Crown of Glory, Eternal Life, Spiritual Liberty, and our Heavenly Country in our right hand, and to him only that overcomes, ſhall all this be given: Rev. 2. 10. *For be thou Faithful to the End, and I will give thee the Crown of Life.*

* *Divitias, Decus, Gloriam, prætera libertatem, atque patriam, in dextris veſtris portare.*

Yet neither St. *Paul*'s Practice, nor my Diſcourſe, does encourage any to run into unneceſſary dangers; for he that loves Danger, ſhall Periſh in it. To precipitare

a

a Mans ſelf into needleſs Peril, is ſenceleſs Folly; and to do it out of oſtentation, is meer vanity: But when a Mans Profeſſion obliges him to give Evidence for the Truth, to be then neither aſhamed of Chriſt, nor of his Goſpel, nor fearful to ſuffer for it, is neceſſary true Chriſtian Courage.

The Antient Law of governing the *Roman* Army was reduced to two heads, *nec ſequi*, *nec fugere*; not too ventureſomly, to make a raſh purſuit without need; nor when there was occaſion, by too timorouſly running away to betray the cauſe to the common Enemy: and thus a Chriſtian ought not to ſeek danger when he is free, nor to ſhun it when it is offered. Behold, ſays Chriſt, *I ſend you forth as Lambs in the midſt of Wolves, be ye therefore wiſe as Serpents, and Innocent as Doves.*

There is a time when the Advice of *Gellius* takes place even in Religion; that when the City labours

bours with Sedition, 'tis not the part of a good Citizen to profeſs himſelf a Neuter, but to joyn with the party that has right on its ſide, and ſo help to ſuppreſs the other; and again there is a time, when the Example of *Leontius* Biſhop of *Antioch* is more imitable: that is, to give offence to neither party; *for Wiſdom is juſtified of her Children.* And thus much of the firſt thing, *viz.* the Conceſſion, in theſe words, [*but this I confeſs.*]

Before I ſpeak of the Confeſſion, which is the next thing, I will only remark this to you; that St. *Paul* firſt clears himſelf from being a Rebel againſt the State, before he attempts to prove the Orthodoxy of his Faith, or the Purity of his Religion: From whence I deſire you to obſerve, that thoſe men that profeſs never ſo much of Religion with never ſo much of Zeal, are to be lookt upon as falſe Teachers, ſo long as they continue their rebellious and ſeditious pra-

ctices

ctices against the State: and therefore let our dissenting Brethren take notice, that while they in contempt of Authority oppose the establish'd and known Laws, by their Riotous, unlawful Assemblies, that their Religion and Profession of Faith is false and erroneous, and quite contrary to St. *Paul*'s here in my Text: which is the next thing I am to handle, in these words, [*I worship the God of my Fathers*, &c.]

And in this I shall first speak of the Act *Worship*, and in doing thereof, I will not spend time in confuting that frivolous distinction of the Papists, of *Latria*, *Dulia*, and *Hyperdulia*; the first, they say, is that Worship which is proper to God; the second, which is due to the Creature; and the third of a middle nature, less than what is due to God, and more than is due to the Creature, and this (they say) is only due to the Virgin *Mary*. I know they have borrowed this

this distinction from St. *Austine*; but have much wrested it from his sence: For, as they have added a third member to the distinction, (to wit) *Hyperdulia*: so it is certain, that St. *Austin* by *Dulia* did not understand any religious or spiritual Worship, which is only due to God, but an External civil Worship, such as men give to Princes, Masters, and Pastors: * a service of the Body but not of the Mind, as *he* speaks.

* *Servitus corporis non animæ de vera Relig. c.* 55.

The Saints indeed *are to be honoured for Imitation; but not to be adored for Religion.* Neither does that *Father* say, that Saints are to be Worshipt with an inferiour kind of religious Worship, called *Dulia*; but they express contrary; *for we honour them* (says he) *with the honour of Love and Fellowship,*

Ibidem.

Honoramus eos Charitate, non Servitute. *Ibid.*

ſhip, as our Brethren and Friends: but not with Service, as our Maſters and Commanders.

We do not deny that there are degrees of Honour: but to attribute the leaſt degree of the Service of the Spirit to any Creature, we abhor, becauſe that is ſolely due, and proper to God, who only, in all times, places, and things, ſees, guides and diſpoſes of all, us and ours. God is *not mocked*; and therefore will not ſuffer his own expreſs Word to be eluded with ſuch frivolous diſtinctions.

But as one complained, that the Laws were like Spiders Webbs, wherein the little Flies are taken; but the great ones break through; ſo we may ſay of theſe Popiſh Subtilties, becauſe, that though they cannot caſt a miſt before the eyes of God, and rational conſidering men, yet they may deceive the poor ſimple Lay-Papiſt; who goes on roundly to work in his blind Devotion, *he*, poor man, muſt needs

needs remain intangled in groſs *Idolatry*. And therefore theſe Popiſh Ring-leaders are not unfitly compared to *Bawds*, (it is King *James* his expreſſion in the like caſe) who though they do not actually pollute their own Bodies; yet are a means of proſtituting others to all filthineſs. But I leave them and return to our Apoſtle, [*I worſhip the God of my Fathers,*] This Worſhip is twofold. 1. External. 2. Internal. The external Worſhip is principally threefold.

1. The preaching and hearing of God's Word.

2. The invocating of his Name.

3. The reverend uſe of the holy Sacraments.

1. As to the preaching and hearing of Gods Word, he requires nothing more earneſtly, than that the People be taught the knowledge of themſelves, of God, and of Religion; *Son of Man*, ſaith God, *cry aloud and ſpare not, lift up thy Voice like a Trumpet*, Iſa 58. 1. and, *Go and*

and teach all Nations, ſaid Chriſt, Matt. 28. and *Wo is me*, ſaith the Apoſtle, *if I preach not the Goſpel*; 1 *Cor.* 1. 16. and he charges *Timothy before God, and before the Lord Jeſus Chriſt, who ſhall judge both the quick and the dead, that he Preach the Word, and be inſtant in ſeaſon, and out of ſeaſon.* 2 Tim. 4. 1, 2.

And as Preaching is the Miniſters Duty, ſo it is the Peoples to hear: *for how can they believe in him, of whom they have not heard*: Rom. 10. 14. *and where there is no Viſion, the People periſh.* Prov. 29. 18. Faith is like the Lamp, and the Preaching of the Word like Oyl; and as the Lamp without a freſh ſupply of Oyl does go out, ſo Faith does decay without Preaching: wherefore it is written of our Saviour, that when he found a Multitude without a Paſtor, *he was moved with Compaſſion towards them.* Mark. 6. 34.

The ſecond part of this external Worſhip is Invocation of his Name: and this is ſo natural to us, that we uſually

uſually lift up our Eyes to Heaven in any ſudden exigence, even before we conſider the Danger, or conſult our Reaſon: and God commands us to call upon him *in the day of Trouble, and he will hear us*, Pſal. 50. 15. This is ſo prevalent, that it binds up the hands of the Almighty: *Let me alone*, ſaith God to *Moſes, that my Wrath may wax hot againſt them*, Exod. 32. 10. No marvel then that St. *James* ſays, *the Prayer of the Faithful availeth much, if it be fervent.* Jam. 5. 16. In a word, he that does not Pray, is an Atheiſt: for *David* ſaith, that only the *Fool, who ſaith in his Heart there is no God, doth not call upon the Name of the Lord*, Pſal. 53. 2.

I fear, if meaſures were taken of our being or not being Atheiſts, by the frequency of our Prayers, there are too many amongſt us, that could ſcarcely free themſelves from that imputation: unleſs to come to this place once or twice upon a *Sunday*, and that too, more out of Cuſtom

Cuſtom than Devotion, and never to think more of their Duty till *Sunday* come again, does acquit them from that charge. But remember, God will be called upon, or he will not deliver.

The third part of this External Worſhip is the reverend uſe of the Sacraments; and let me tell you, they are not indifferent things, which we may uſe, or not uſe, at our Pleaſure; as *Eſther* ſaid, *If I periſh, I periſh.* There is a more Chriſtian [*If*] in the caſe, that is, If we obey the Commands of Chriſt, we muſt uſe them; for *he* ſayes, *Matt.* 28. *Go teach all Nations, Baptiſing them,* and *take ye, eat ye, drink ye.* Matt. 26. 26, 27.

Lycurgus the *Lacedemonian* Law-giver, (to oblige them to a more ſtrict obſervance of his Laws) made the *Lacedemonians* take an Oath to obſerve them till his return, and then took a Journey, with a Reſolution never to go back again: and cauſed his Aſhes to be thrown into

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the Sea, leſt his People finding them, ſhould think themſelves abſolv'd from their Oath.

And thus, our Saviour Jeſus Chriſt being to leave his Diſciples, obliges them to the uſe of his Sacraments, till his return, never intending to return again in Humility, but in Glory: If a dying Friend ſhould give you a Ring as a token of his Love, and charge you to keep it for his ſake, would you deſpiſe an Inſtance of ſo great Kindneſs? How comes it then to paſs, that we ſo little value ſo ineſtimable a Jewel, as the bleſſed Sacraments, which are the badges of our Chriſtianity, whoſe Value and Dignity does not flow from the outward Elements? For what is the ſprinkling of a little Water? the eating of a bit of Bread, or the drinking of a ſup of Wine? but from the Ordinance and Inſtitution of Chriſt, juſt as a piece of Wax with the King's broad Seal ſtampt upon it, is of more value, then a thouſand times ſo much in the Merchants Shop. And

And truely, if we would be taken for Christ's Souldiers, we ought not to be ashamed of his mark, the Holy Sacrament of his Body and Blood.

There are two things generally objected by many that are called Christians, against receiving of it; the one is, that if they partake of it unworthily, it will prejudice them: Such would do well to consider; that until they put themselves into a condition of receiving it Worthily, they cannot be in a condition of Dying; and how dangerous it is not to be always so, the uncertainty of this Life does shew.

The other Objection is, That they are not yet willing to part with their Sins, to which the receiving of the Sacrament obliges them: and therefore they will defer Communicating until they are Old, and have a mind to Repent, and part with their Sins. Such would do well to consider, that they may fall short of the time they design for that Work,

Work, or if they ſhould not, that God may not give them then Grace to Repent. And thus much of External Worſhip, which I told you conſiſts in Preaching, and Hearing, in Invocation, and the reverend uſe of the Sacraments.

The other part of his Service, is Internal, that is, the Worſhip of the Spirit, without which all our Preaching, Hearing, Praying, Chriſtning, and Communicating, are but like a Sepulchre outwardly beautiful, but inwardly, full of Corruption: for though the outward Form is that which approves us to Man, yet it is the inward frame that juſtifies us to God. Who does not like ſuch Profeſſors as *Hoſea* compares *to a half baked Cake*, *chap.* 7. 8. and *Ezekiel* to a Pot, *whoſe ſcum is therein*, *chap.* 24. 6. For *God is a Spirit*, and He will, nay, He muſt be Worſhipped in *Spirit* and *Truth*. Joh. 4. 24.

Some there are, who, with *Eſop*'s Dog, ſnatch at the Shadow, and loſe the

the ſubſtance: that is, place the whole worſhip of God in bodily Exerciſe, and external Adoration; as bowing before a Crucifix, in creeping to a Croſs, in running a bare-leg'd Pilgrimage, in viſiting the Reliques of the Saints, in hearing of ſo many Maſſes, in macerating the Fleſh, in hanging down the head for a day like a Bulruſh, in Croſſes, and Candles, in Holy Waters, and Holy Oyls, in Pixes, and Paxes, and ſuch like fripperies.

And there are others, who (like *Lapwings*, make the greateſt noiſe when they are fartheſt from their young ones) though they pretend the greateſt diſtance from the Papiſts, yet come very near them in many things, and place their whole Religion in running through thick and thin, three or four Miles on a Sunday to hear a Man preach, or rather prate non-ſence; in carrying a Bible under their Arms, tho' they neither underſtand it, nor draw any Inferences from it, for

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the amendment of their Lives and Practices: In condemning all as Reprobates, that are not of their own Communion, and in applying the intricate and mysterious places of Scripture, especially such as denounce God's Judgments to those that are not of their own Perswasion. And if they can but prate like Parrots in the Scripture Phrase, and sing three or four Psalms upon a Lords Day, and repeat at night the nonsence they heard in the morning; nay, if they commend the Preacher for bawling lowd, and making wry Faces, and thumping the Pulpit, and holding forth for two or three hours, and preaching off Book such stuff as is impossible for a considering Person to write; they conclude they have worship'd God sufficiently, and that no more is required of them. And truely, though this is very far from being acceptable to God, yet I wish we had not too just cause on the other hand to complain, that internal

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Worſhip is too much ſlighted by us, and Prayers and Sacraments too much neglected; and that, as in times of Popery, all Religion and Worſhip was in a manner reduc'd to a Maſs, ſo now amongſt us to a Sermon, *they ſeeing without underſtanding*, and we hearing without practiſing.

Thus much for the firſt particular, to wit, the Act, in which I have ſpoken of the external and internal Worſhip due to God. I now proceed to the ſecond particular in the Confeſſion; and that is the Object of his Worſhip, *the God of my Fathers.*

Obſerve, no Saint, nor Angel, no Creature, nor Throne, no Dominion, nor Power, no Heatheniſh Deity, but the only true God in Jeſus Chriſt. *Thou ſhalt Worſhip the Lord thy God, and him only ſhalt thou ſerve*, Exod. 20. And, *See thou do it not*, (ſaith the Angel in the Revelations to St. *John*,) *I am thy fellow Creature, Worſhip God*, chap. 22. 9.

The *Manichees* worshipp'd two Gods, a God of Good, and a God of Evil; and the *Tritheits* three Gods, whence they had their Name; the *Valentinians* worshipp'd thirty couple of Gods, and the *Gentiles*, as St. *Austin* observes, thirty thousand Gods; thence they worshipp'd their Adulterous *Jupiter*, their Beastly *Apollo*, their Drunken *Bacchus*, their Bastardly *Æsculapius*, their Thievish *Mercury*, their Bloody *Mars*, their Impudent *Venus*, and their Spiteful *Juno*, as *Zanchy* observes. And the Papists have equall'd, if not exceeded, the *Heathens* in the number of their Gods, and their superstitious Ceremonies; as may appear by the practice of the common People in these particulars.

De Deo uno & vero.

1. The *Pagans* had their several tutelar Gods for several places; so *Delphos* worshipped *Apollo*, *Crete Jupiter*, *Athens Minerva*, and *Ephesus Diana*: And so in Popery, *England*

land worſhipped St. *George*, *Scotland* St. *Andrew*, *Ireland* St. *Patrick*, *Venice* St. *Mark*, and *Millain* St. *Ambroſe*.

2. In *Paganiſm* they had ſeveral Gods for ſeveral Elements, as *Jupiter* for the Fire, *Juno* for the Air, and *Neptune* for the Sea: And ſo in Popery, they have *Agathus* for the Fire, the *Theadulus* for Tempeſts, St. *Barbara* for Thunder, and St. *Nicholas* for the Sea.

3. In *Paganiſm* they had ſeveral Gods to pray to for their Cattel, and their Fruit; as *Pan* for the one, *Ceres* for the other, and *Bacchus* for their Wine: and ſo in Popery they have *Urbanus* for their Wine, *Jodocus* for their Fruit, *Wandelinus* for their Sheep, *Eulogius* for their Horſes, and St. *Anthony* for their Pigs.

4. In Paganiſm ſeveral Profeſſions had ſeveral Gods to pray to; as Scholars *Apollo*, Souldiers *Mars*: Smiths *Vulcan*, and Hunters *Diana*: ſo in Popery, Scholars have St. *Gre-*

gory, Souldiers St. *George*, Smiths St. *Loy*, and Shoomakers St. *Crispin*.

5. In Paganiſme they had ſeveral Gods to pray to in ſeveral Diſeaſes: as *Apollo* for the Plague, *Hercules* for the Falling Sickneſs, and *Lucina* for Women in Childbirth; and ſo in Popery, St. *Roch* for the Plague, *Petronella* for the Ague, *Apollonia* for the Tooth-ach, *Anaſtacis* for the Head-ach.

Laſtly, To theſe, both *Pagans* and Papiſts build Churches, erect Altars, ordain Prieſts, appoint Feſtivals, ſet up Statues, and burn Candles, as *Muſculus* obſerves, *Comm. in Pſal.* 16. they did not learn this from our Apoſtle, the ſole Object of whoſe religious Worſhip was the God of his Fathers, that is, the God whom his Fathers worſhip'd.

There can be nothing more opprobriouſly objected in Religion than Novelty: *There are a People who have made Laws of their own*, ſaid *Haman* of the *Jews*, Eſth. 3.8.

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and the *Areopagites* of St. *Paul*, *Let us hear what new Doctrine this is*, Act. 17. 19. for Innovation diminiſhes the venerable Authority of Religion: and therefore it is the Politicians Rule, not to remove an ill cuſtom when well ſetled: the very Names of our Fathers and Predeceſſors ſway much: for the Woman of *Samaria*, you know, alledged the Example of her Fathers againſt Gods Commands: *Our Fathers*, ſays ſhe, *Worſhip'd in this Mountain*, John 4. 20. but our Saviour tells her, *Salvation is of the Jews*. And the *Gentiles* excepted againſt Chriſtianity, becauſe they would not condemn the ways of their Fathers: but keep to, and preſerve thoſe Rites which deſcended to them from age to age: and the Hereticks themſelves, to gain credit to their Tenents, were uſed to ſay, ſo I have received, ſo I have been taught by the Fathers.

And the Romaniſts do not object any thing more malitiouſly, and falſly,

falſly, to the ignorant amongſt us, than that we had our Religion only from *Luther* and *Calvin*, (which they themſelves cannot but know in their Conſciences to be otherwiſe) and that we ſwerve from the Judgment of the Primitive Fathers, and exclude our Predeceſſors from all hope of Salvation. But notwithſtanding that they brag the Fathers are all theirs, like the Madman that challenged all the Ships that came into the Harbour for his own: yet it is evident to any one, that is but meanly converſant in reading their Authors: that they eſteem the Fathers but as Counters, which at play are ſometimes placed for Pounds, and ſometimes for Pence: for where they ſeem to favour them, they commend and admire them: and where they are clear againſt them, they decry and deſpiſe them. Otherwiſe, if the Fathers are theirs, and if they would have us believe they are their principal Witneſſes, Why do they cut

out

out their Tongues with their falſe gloſſes, and expurgations of what they do not like?

2. The Examples of our Progenitors, or Predeceſſors, are no infallible rules for us to follow; for we muſt not with the Phariſees tranſgreſs the *commands of God by the tradition of our Fathers*. Mat. 15. 3.

We muſt not, with the Jews, *Offer Sacrifice to the Queen of Heaven, becauſe our Fathers did ſo, and it was well with them*. Jerem. 44. 17. Why *did the Land periſh, and was burnt up like a Wilderneſs?* Jer. 9. 14. *But becauſe the People walked after* Baalim, *which their Fathers taught them*. Therefore the Prophet ſays, *Walk not in the ways of your Fathers; and they follow the Generation of their Fathers, which ſhall not ſee the Light*, Pſal. 49. 19.

3. We do not make the caſe of our Fore-Fathers, that lived in Popery, ſo deſperate as they repreſent it; for we do not queſtion, but many of them held firm the Foun-

dation, though much *Hay* and *Stubble* was built upon it: for though they might be forc'd by Terror, or induced by sleight, to partake of the common Errors of the Church of *Rome*; yet they might be free from its *Heresie*, and hold the Faith implicitly *in preparatione animi*, that is, be ready to embrace it when God should reveal it to them.

4. God might illuminate whom he pleas'd by his Spirit in those times of darkness, when the means of Knowledge was wanting, (which is not now in this Sun-shine of the *Gospel*, to be expected) as he enlightned the World by an expanded Light before he created the Sun, which is since the ordinary way of giving Light; and, as he fed the *Israelites* with *Manna* in the Wilderness, which he withdrew as soon as they came into the Land of Promise. For when ordinary means are afforded, extraordinary must neither be expected, nor relied upon: so that you see there is a vast difference be-

between the caſe of our Foreſathers, and the caſe of the Papiſt now; who wilfully ſhut their Eyes againſt the Light offered to them. When the ordinary means fail'd, God was able to ſave, and did ſave in the midſt of that Blindneſs, thoſe that belonged to the Election of his Grace: But it cannot be therefore ſafe for us to neglect ſo great Salvation as is now offered to us, upon pretence of our Foreſathers being otherwiſe principled.

If my Predeceſſors, ſays *St.* Cyprian, *have not taught, or held, either through ſimplicity, or ignorance, that which our Lord has taught them by his Example or Authority, the Mercy of God might pardon them; but we cannot rely upon the like Mercy, who have ſo clear a propoſal of thoſe Truths, which were concealed from them.* It is indeed

*Cypriani Ep.*63. *p.*156. *Edit. Oxon. Si quis de Anteceſſoribus noſtris, vel ignoranter, vel ſimpliciter, hoc non obſervaverit, &c.*

good Manners and Charity, to think, hope, and ſpeak well of our Fathers; but it is both Wiſdom and Divinity to look well to our ſelves.

I wiſh the Diſſenters from our Church would ſeriouſly apply this to themſelves; if they did, they muſt find their caſe much worſe than their Predeceſſors, becauſe they at once tread out of their wayes, and walk not in ours. I am ſure this diſorderly tumultuous way of ſerving God, which the Separatiſts uſe, was never practiſed by any conſiderable party in the Primitive Times. And tho' I will not deny but ſeveral National Churches might differ from one another in their Forms of Worſhip; yet I never read nor heard of any who had not a Form by which they did Worſhip, until our modern Presbyterians. This one inſtance (I fancy) that they cannot pretend the cuſtom of their Fathers, for what they do, unleſs they will own none for ſuch that lived above ſixty years agon) might

be ſufficient to make them at the ſame inſtant to leave off, and forſake their folly. And I am perſuaded, that there are not any conſiderable Perſons amongſt them, but if they did ſeriouſly reflect, and calmly conſider, how great a ſin it is to make a Schiſm in, and ſeparate from that Church, with which they own they agree in Doctrine, and is eſtabliſhed by Law, for they know not what reaſon, but becauſe they will: I ſay, if they did think on this, and ſadly reflect, that whatever the Church of *England* either has already, or may hereafter ſuffer thro' Popery, is wholly due to themſelves; for having murdered the beſt of Kings, and forc'd his Royal Iſſue to ſeek for ſafety under great Neceſſities in Popiſh Countries, and thereby expoſed them to the Dangers and Temptations of the *Romiſh* Clergy, who never fail to improve all Opportunities for the Advantage of the Church, or rather Court of *Rome*: I ſay, if they did think on this,

this, they would now at leaſt, being ſo very obnoxious, for their own preſervation, cloſe with us in our Communion, and not ſeparate from that manner of Worſhip which we give to *the God of our Fathers*, with the Apoſtle here in the Text, which was the object, and the ſecond thing I was to ſpeak of, and leads me to the manner of his *Worſhip*, which is the third particular, in theſe words, *after that way which they call Hereſie.*

Whence we may firſt obſerve, that it is no new thing for Religion, and the Profeſſors thereof, to be traduced: for Chriſt was ſcoft at as a *Carpenters Son*, and Chriſtianity is called *Hereſie*, and Chriſtians *Galileans*; and this proceeds from the innate Malice and Ignorance that every Man has in him ſince the Fall: which, as the Spider extracts poiſon out of the ſweeteſt Flowers, makes the worſt interpretations of the beſt things and actions; ſo that if *David* dance zealouſly before the Ark, he ſhall not

not want a *Michol* to laugh at him, 2 *Sam.* 6. 14, 15, 16. And if *Ezekiah* deſtroy Idolatry, ſome *Rabſhekah* will not ſtick to ſay, *Is not this the God whoſe Altars* Ezekiah *broke down.* If *Mary Magdalen* pour a little Oyl on the Head and Feet of our Saviour, ſome *Judas* will be ready to ſay, *What needs this waſte*, John 12. 4. *Conſtantine*, for his bounty to the Church, ſhall be called *Pupillus*, one that needs a Guardian; and *Theodoſius* for his Piety *Imbellis*, a Coward: But as the Moon goes on ſilently in her courſe, tho' Dogs do bark at her, ſo let us go on in our religious Worſhip, without regarding the Calumniations of our Adverſaries.

2. Obſerve, That if we be morally certain, that what we profeſs is true, and according to God's Word, it matters not that the Papiſts call us Hereticks, and the Separatiſts call us Papiſts; Truth will juſtifie it ſelf. *St. Paul* you ſee is not offended that they call his Religion Hereſie.

And

And this brings me to the fourth thing in the Text, namely, the Rule, in these words, *Believing all things that are written in the Law and the Prophets.* God, who requires man to worship him, has prescribed a Rule for his direction: and left this Rule might be forgotten, or corrupted in tract of time by a bare oral Tradition of it from age to age, he committed it to Writing; for though the Word spoken be more efficatious, yet the Word written is more durable: therefore it was that *Moses* was commanded to write the moral Law in two Tables; and that the Spirit in the *Revelations* says *write*; and here St. *Paul* makes the Rule of his Faith, *all that is written in the Law and the Prophets.*

It would not be proper now to dispute whether it be necessary to Salvation, for a man to believe all that is written in the Old and New Testaments; and therefore I shall only (for resolving this doubt, and many other Objections, that may follow

follow thereupon) offer these few particulars.

1. That every distinct sentence of the holy Scriptures does command and require our Belief as much as the whole, or any one part of them.

2. That though a man may be saved without knowing all that is contained in the Scriptures, yet if he refuse to give credit to any part of them (when it is revealed to him as such) he cannot be saved.

3. That every man is not only obliged under pain of Damnation, to believe all that is Scripture, when revealed to him ; but he is also bound to believe what is not revealed to him in preparation of Mind.

4. That we may and ought to infer from *St. Pauls* words in the Text, that the Scriptures are a sufficient Rule of Faith, and that there is enough contained in them, without any other additions, both for our Direction and Practice.

Yet

Yet I deny not, but that an undoubted Tradition, if we were so well assured of the truth of it, by a general consent of all Ages, as we are of the truth of the Scriptures, has the same Authority with Scripture: for until the means of Salvation was fully perfected, and the Scriptures committed to Writing, Tradition was the Rule: For *St. Paul* bids *Timothy* to *take heed to all that he had received, either by Word or Writing.* And though we do not with the *Romanist*, allow Tradition to supplant the Scriptures, by giving it equal Authority with them; yet we allow much to an Apostolical Tradition: because it may be necessary, though not absolutely so, to the clearing and better understanding of some intricate and mysterious passages in Scripture. And this leads me to the fifth particular in my Text, to wit, the principal ground of his Confession, in these words, *and have hope towards God, which they themselves also*

ſo allow, that there ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt.

From which we may firſt obſerve, That Prudence and Wiſdom are conſiſtent with true Religion; for you ſee *St. Paul* ſays, *which they themſelves alſo allow*; that is, the *Phariſees*, who did believe a Reſurrection; that by this means he might gain their favourable Opinion, and ſo divide them and the *Sadducees*, who did deny a Reſurrection. For God never gave a man Religion, with deſign to deprive him of the uſe of his Reaſon, and to make him a meer Natural: He that charges his Diſciples to be *as innocent as Doves*, bids them be *as wiſe as Serpents*, and bids them to *beware of men* that will *bring them into their Councils*, *Mat.* 16. 10, 17. which ſhews, that we muſt not, with the *Donatiſts* of old, and the *Quakers* now, court the Laſh and the Priſon, and ſeek for occaſions of trouble: He only is the reſolute

solute Champion for *Christ*, that will neither for fear of suffering weakly betray his Cause, nor out of an ignorant Zeal, run into needless dangers.

2. We may observe from hence that the hope of the Resurrection of the Dead is a most powerful Argument to perswade men to believe, embrace and practice the Christian Religion. For when a man seriously considers, that he is not only to give an account here of what he has done, and that this Life does not set a period to his Sufferings or Rejoycings; but that he shall rise again, and undergo a new and impartial Tryal, and be for ever determined to live in eternal Bliss or Misery. This consideration (I say) as it will make every rational (not to mention pious) man to live holily; so it will be a great allay to his temporal Sufferings, to consider that he shall have *joy in the Morning* of his Resurrection, *for the heaviness he* endured in the *Night* of this Life:

life: This was the ground of *St. Paul's* free and publick Confession of his Faith: And thus I come to speak of the last particular in the Text, namely the effects, in these words, *And herein do I exercise my self, to have a Conscience void of offence towards God, and towards Man.*

Whence we may observe, that the end of all Religious Knowledge is Practice: for Christianity is an active life, it is not to make a wry Face, and to put on a serious look, and to talk piously, and to breath nothing but Scripture, that denominates a man a true Believer; but it is an exercising of ones self so, as to keep a clear Conscience towards God and Man. And therefore it is that *St. Paul* elsewhere exhorts *to press forwards*, and so to *run* as to *win*, and not *to beat the Air*. And our Saviour bids *bring forth Works meet for Repentance*, Mat. 3. 8. And that we may do this, we must live unblameably towards God, our Neighbours, and our selves. If we

be

be defective in the last two, we mu
also be faulty in the first; becau
though there are some Offence
more directly and immediate
committed against God, than othe
yet all are against him: For as muc
as they are Transgressions of h
Laws: And therefore we must mak
it our chief business, First to giv
him his due, which is honouring an
invocating his Name, acknowledg
all we have to proceed from h
free Grace; and make him, as fa
as we are able, suitable returns o
Praise and Thanksgiving: and as we
must behave our selves thus toward
God, so we must deal uprightly with
our Neighbours, we must carry Ho-
ny in our Mouths, that is, not in-
jure them with false Reports, nor
provoke them with bitter Language,
and we must carry Charity in our
Hands, that is, relieve them to our
Power, when their Necessities re-
quire it, not wrong them by Vio-
lence or Fraud, nor exact upon
their Necessities; and we must car-

ry

ry a good Example in all our Actions. And laſtly, as to our ſelves, we muſt take heed that we abuſe not thoſe Parts and Indowments which God gave us to be inſtrumental to his Service, by any kind of Exceſs, Riot, or Intemperance; we muſt keep our Senſes well governed in great Equality. The Tongue under the Rule of Diſcretion, and the Heart in a firm Peace, free from all ſenſual diſtracting Thoughts; this is the true end of believing: otherwiſe our aſſenting to a Divine Truth, is no more than ſuch a Faith as the Devils have, who *believe and tremble*, and are never the nearer Happineſs: but our believing muſt include doing, and muſt carry along with it a *Conſcience* or Knowledge *void of Offence, both towards God and towards Man.* And thus I have ſpoken what I deſigned at this time on this Subject, and ſhall conclude all with one word of Application. You

have

have heard *St. Pauls* Confeſſ
of Faith: I beſeech you exa
your ſelves, and try whether
be of his Religion or not; if
be, I intreat you practice it.

2. If you have a clear Con
ence, you need not regard
falſe Reports of others; for tho
be a misfortune to be undeſerv
ly ill ſpoken of, yet it is a comf
that it is undeſervedly. The B
in the Breaſt makes ſweeter M
ſick than the Praiſes of a thouſa
Flatterers. *I am grieved* (ſaith
Father) *that they ſpeak ill of m
and aſperſe me falſly; becauſe th
injure themſelves, and not me,
their Uncharitableneſs; for they ca
not rob me of the Pleaſure which
clear Conſcience continually admi
ſters to me.*

Laſtly, That all of us may hav
this clear Conſcience, let us be ſure,
with *St. Paul*, to walk by th
Rule, the Word of God: that wil
be a *Lanthorn to thy Feet, and*
Ligh

Light to thy Paths: Pſal. 119. 105. and therefore do not imagine, that the carrying of your Bible to Church, and turning over the Leaves, and reading it careleſly, is all that is required of you: but be ſure you practiſe what you read, and compare your Actions with that Rule, and make them conformable to it: this will make you not only Profeſſors of *St. Pauls* Faith, but alſo Partakers of his Happineſs, where we ſhall ſee the Face of the living God clearly, and at the full, where the Beauties ſhall have no Veils to hide them from our Eyes, our Beings ſhall have no end, our Knowledge ſhall not be ſubject to Error, nor our Loves to Diſpleaſure. O! What an Exceſs of Happineſs will it be to enjoy all, and to deſire nothing, to be a King without an Enemy, to be rich without Covetouſneſs, and to be ever living without fear

of

of Death: all which, God of
infinite Mercy vouchsafe unto
all, through the Merits of Je
Christ: to whom, with the F
ther, and the Holy Ghost, be
Honour and Glory, now and
ever. *Amen.*

FINIS.